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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME XLII. CHICAGO, OCTOBER 27, 1898. NUMBER 9

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Coin in any Realm.

With place, with gold, with power—oh, ask me not
With these my little hour of life to blot.
A little hour indeed! and I would fain
Its moments spend in what is worth its pain.
What traveler would faint through troublous lands
To gather only what must leave his hands
The moment that he takes his homeward ship?
Earth's goods and gauds give every man the slip;
But wealth of Thought, and richer wealth of Love,
Must pass for coin in any world above.
The good to others done while here I strive
Is all at last that shall my dying shrive;
And, setting sail, my slight self-conquest's store
Is all my freight if I shall come to shore.

JAMES H. WEST.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.
Chicago.

THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Summary of Contents.—The accidental origin of the Christian Religion. The part taken by John the Baptist; his incentive to action; church neglect of him, and why. Origin of the word Christian. Why Christ was crucified. The teachings of Christ. Adoption of the books of the Old Testament enforced by Christ quoting them. Why so much of Paul and so little of Peter. Why Peter's Gospel was suppressed. Paul's recantation. The ascension. The origin, authorship and service of the Fourth Gospel. The need of faith. Westminster Catechism. Evident shame of the many authors of the Thirteenth Article of Religion. Why the sharp curtailment of the Epistle of James. Inertia of ideas. Importance of Inherited ideas, and the mental laws by which their errors are corrected. Guiding nature of the mental faculties. Courage, memory, imagination and conscience derived through other faculties; action of the latter. Natural depravity. Origin of money. Transformation of idle savages into laborers. Far-reaching effect of a certain edict of Justinian. Cause of the universality of Trinitarianism. Heroism and extinction of the Samaritans. Glimpses of New Testament accounts in the works of Josephus. The same circumstance started both Paul and Josephus on a journey to Rome; both were shipwrecked, etc. Two mentions of Jesus in the New Testament more accurately fit another Jesus mentioned by Josephus. An Egyptian mentioned by Josephus was undoubtedly Christ. (See Acts xxi, 38; Matt. ii, 15.) The "Testimony" an admitted interpolation. The words "who was called Christ," and the probable original words. Triplicate association of ideas suggest that Jesus may have had a rival in the person of Judas mentioned in Acts v, 37. Josephus' account of Pharisees, Sadducees and Essenes, and eulogy of the latter; why that sect not mentioned in the new testament. Worldliness, Conversion, Immortality, closing with Supernatural Supervision.

LETTERS AND REVIEWS.

Mr. Clement Warren, Brooklyn, New York City.

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. Each page furnishes food for thought, and each chapter (or less) provides a mental meal wnich absolutely needs digestion and deep reflection before proceeding further. It is a work replete with facts clearly stated and irresistibly put. They may be ignored but cannot be refuted. The information I have gained from reading "The Safe Side" equals the sum total of all that I was possessed of previous to my first reading of it. It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths, is one of the best I have ever read on any subject.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, psychology, becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses" and the ministry, which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

From Andrew D. White, LL.D., ex-President of Cornell University, Ithaca, N. Y.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators.

Any one who in these days is willing to give his labor to opening up these great subjects to the light is, in my opinion, rendering a great service to Christianity itself—a service which, however much it may be depreciated now, will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it dererves.

Mr. Edward Howe, New York City.

I have given your book a third reading and admire it more than ever. * * * Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. * *

Prof. Hudson Tuttle in 'The Better Way.'

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

From the Boston "Investigator."

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. There is no subject about which there is more of darkness, of ignorance, of error, than the one he has undertaken to clear up—the divinity of Jesus. Mr. Mitchell has studied the gospels and contemporaneous literature with one end in view—that of finding the truth. He has brought to his study a candid mind, a scholar's critical judgment and a philosopher's spirit. He has sifted the material bearing upon his subject, and arranged and presented the facts, as far as they could be ascertained, in a way to secure the attention of the reader, and to carry conviction to the impartial and unprejudiced mind. His masterly presentation of the superstitions and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able and thoroughly liberal in its treatment of the subject.

From The Chicago "Tribune."

* * * "The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack," by those students of the scriptures and the history of the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints."

* * * But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject. * *

From tho Chicago "Times."

* * * Such a book as indicated is "The Safe Side," by Richard M. Mitchell, of this city. * * * But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. To him the distinction between good and evil is clear, notwithstanding the extinction of Christianity, as a system in his belief. Sin, wrong, he does not believe can be forgiven, but its penalty must be borne in remorse, retarded growth, etc. * * Read his book. * * *

The most remarkable features of the book are its simplicity of manner, its utter fearlessness of candor, its freedom from anything like a spirit of bitterness. It is a book that will be denounced by every orthodox speaker or writer, but they should not forget that denunciation is often, like a demurrer in legal proceedings, an admission of facts, and nearly always amounts to begging the question at issue. It is a book which for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

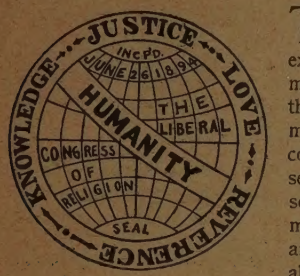
The book is printed on best laid paper, cloth binding, 475 pages, 12 mo. **Price, 1.50,** delivered prepaid to all points by mail or express.

ALFRED C. CLARK & CO.,

185 Dearborn St., Chicago, Ill.

THE NEW UNITY

VOLUME XLII. THURSDAY, OCTOBER 27, 1898. NUMBER 9.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Hold up thy chalice to the eternal fountains. They flow withont ceasing. Stand in the ray! It is transmitted to thee by the next beyond thee, and thou shalt pass it on to another. Thou hadst better be but as a hole in the shutter through which a ray streams than a dull, opaque egoist blockiug the passage of the light.

TRINITIES AND SANCTITIES.

With lovers of good government everywhere we rejoice in the renomination of Samuel J. Barrows of Boston, for Congress. The problems of Boston politics are not far removed from those of Chicago. In our representatives we need men of rare courage and incorruptible honesty, men who are larger than their parties. Therefore we again welcome Mr. Barrows to his responsibilities and say God speed him in this high service to country.

"The Latimers" is a novel that should be acceptable in the families of all liberal thinkers. Here is a sample passage:

"My mother, God bless her! use tuh say that religion was mixed a deal like her receipt for cup cake—one cup of butter, two of sugar, three of flour and four aigs. One of theology, says she, two of human natur', three of downright honesty, and four of charity. Beat 'um up well with sound common sense, says she, an' there's a religion good enough for a Christian or anybody else. Neow, you see, Miss, the Doctor hes the theology in good heft, an' maybe some of the other ingrejents, too. But he's powerful short on human natur'."

No sincere American will fail to mourn over the loss of Thomas F. Bayard. The United States has produced few families piers of the Bayard stock; and in the Bayard stock, eminent as it has been through all our history, no character was manlier, braver, purer than that of Mr. Bayard; who held all the offices in the gift of the nation, except that of President; and that he most richly deserved. Superior to the craft of common politicians, he was a statesman in that broad sense which enabled him to stand for common humanity, and win the esteem and love of the whole Anglo-Saxon stock. Since John Adams we have never had a better representative of the Republic at the court of England.

The full program of the Ministers' Institute to be held by the Unitarians at Buffalo, New York, this week, came to hand too late for publication, and we were so full of care and work for the Congress that we did not give it the notice which our interest in it requires. A program which carries the names of such men as Rev. Thomas Slicer of New York, Dr. Crello Cone of Boston, George A. Thayer of Cincinnati, Rev. Samuel A. Eliot of Boston, Rev. W. D. Simonds of Madison, Doctor Savage of New York, Prof. Francis A. Christie of Meadville, Pa., Prof. Henry S. Nash of the Protestant Episcopal Seminary of Cambridge, George Batchelor of the *Christian Register*, and that mighty man, Edward Everett Hale, cannot but be good and do good. We congratulate those who are to come under the power and within the influence of this institute by and for the Unitarian ministers of America.

The delegates who attended the Liberal Congress at Omaha were for the most part model delegates, in that they attended diligently the sessions of the Congress and were not allured by the attractions of the Exposition. Some credit may be allowed the weather which was veritably a "preventing grace" and made the warmth and comfort of the meeting place doubly attractive. But Saturday afternoon when all the sessions were ended, the bright sunshine and soft air said "come," the white city beckoned and some of the faithful tasted once more the delights of the wonderful summer of 1893. Dignity and simplicity were evident everywhere, and when the darkness fell and the fairy lamps shone out on the great dome of the government building and illuminated the beauty of the grand court we stood in silence before the voiceless benediction. "Peace on Earth, Good Will to men," were alike the last words of the Liberal Congress and the Omaha Exposition.

All hail our northern neighbor that looks toward the North Star. The Dominion of Canada has led the United States by voting prohibition, by an overwhelming majority. All hail the growing moral sentiment of the Anglo-Saxon world. May the nineteenth century go out with a universal victory over the plundering debauching saloon. God give us a revival of mother's rights to control the character of their children, and fathers' rights to the possession of noble sons. So we have established moral reciprocity between Maine and Canada; now give us commercial reciprocity. Shut down on selfishness. There is no more need of commercial warfare over the line to the north of the States than there is over the lines between the States. It is time to learn the political wisdom of Thomas Jefferson that "the whole art of government is simply to do right."

The Omaha Congress.

Just back from Omaha. Last week at least insisted that the Secretary and the editor be driven tandem. They could not go abreast. While he was attending to the duties of the one the tasks of the other were held in abeyance, but now that the editor is once more back in his sanctum he hastens to say to the readers of the NEW UNITY that the Omaha Congress was more than its most believing friends could have expected. From the initiatory words of the local committee, the response of President Thomas and the opening sermon by Doctor Hirsch to the prophetic Hebrew-English benediction by the same, the spirit was tender, the thought was high, the courage was aggressive and the fellowship spontaneous. All the forces conspired in making a deep impression, even the chill of the weather which drove people from the Exposition of things in the windy out-of-doors, had a disposition to drive the visitors to the Exposition of mind within doors. The program as announced was virtually carried out with but slight changes. Of course there was a percentage of disappointments incident to so long a program dependent upon so wide a constituency, but absences were regretted more on account of what was lost by the absentees than on account of any felt vacancies in the interest, power or intensity of the exercises at Omaha. Indeed, so full were the sessions that we can hardly see where the room for one more could have been made.

It is not our purpose at the present time to undertake to give even a thumb-nail sketch of the proceedings; enough to say that the attendance was large and the audience grew increasingly, until the last Sunday afternoon the beautiful auditorium of the First Congregational Church of Omaha was crowded. Here as at Nashville we profited by the proximity of our program to that of the National Council of Women. On Sunday afternoon there sat on the platform Susan B. Anthony, "the noblest Roman of them all," Mrs. May Wright Sewall, President of the Council, Mrs. Hannah G. Solomon, President of the Council of Jewish Women and director of the Congress, Rev. Anna B. Shaw and Mrs. Robbins of Adrian, Mich., Corresponding Secretary of the Council, Miss Anthony and Miss Shaw contributing to the thought as well as the fellowship of the meeting.

Socially the occasion was made delightful by the admirable arrangement of the Congregational Church with its attractive lecture rooms, comfortable parlors, etc., the delightful fellowship found at the Dellone Hotel where over eighty of the delegates and visitors were collected and to whose service one of the parlors was assigned, but mostly to the warm-hearted welcome given us by the clergy, the women and the men of Omaha. For the first time in the history of the Congress there seemed to be little or no consciousness of the theological dead line often too much in evidence. No words could be more hearty than those uttered by the Methodist and Episcopalian clergymen on the local committee and no hospitality could be more gracious than that extended by the members of the Women's Club of Omaha and their associates.

But this fellowship was not bought at the sacrifice of any intellectual honesty or intellectual vigor. The papers throughout maintained a high level as indeed they could not do otherwise when delivered by such men as David Starr Jordan, C. Hanford Henderson, John Faville, H. M. Simmons, N. P. Gilman, E. P. Powell and the others.

And this thinking was high enough to break through the realm of the abstract and reach the realm of work. The Omaha Congress had such faith in its mission as to set its face heroically to the tasks in hand. As the proceedings will indicate the Congress was willing to shoulder its burdens and was determined to carry them in a co-operative way. A few things are quite apparent at this nearness to the Congress. Among them are the following:

1. That the Congress has a message which made itself intelligible to representatives of the farm and the university alike, from the "Illinois granger" to the college president, from the Nebraska farmer to the "Ph. D."

2. That this message was so broad and vital as to over-arch and under-reach all the conventional lines of theology. The words "heterodoxy" and "orthodoxy" as conscious differences were not in evidence. No more radical words were uttered, no greater desire to see the fellowship of the Congress realized and no more readiness to sacrifice for the same was discoverable anywhere than

that manifested by the earnest outspoken representatives of that so-called orthodoxy, and no one having heard the impassioned frankness of Doctor Mackay, Rector of All Saints' Church, Doctor McQuoid, Pastor of the First M. E. Church of Omaha, Doctors Faville and Frizzell of the Congregationalist fellowship in Wisconsin, Revs. Peabody of Rome and Robert T. Jones of Ithaca, representing the Baptist fellowship of New York, can doubt their sincerity. No more can they see how the representatives of the Universalist, Unitarian or other so-called liberal denominations can exceed them in their hospitality to new thought and their desire to know the whole truth and nothing but the truth.

3. The Congress means work. It resolved to stand under its own burdens and to raise a sum of not less than thirty-five hundred dollars this year for the adequate extension of its work and the more adequate support of THE NEW UNITY. These resolutions were launched in such a way that their realization is a certainty. A generous offer from Rev. Heber Newton, of New York, really was itself a challenge to excellence and an inauguration. Others quickly followed his self-sacrificing lead. We believe the work so auspiciously begun will be carried on to a prompt and sure fulfillment. Two hundred dollars were pledged then and there through individuals in annual memberships and other contributions, while at least two thousand dollars were pledged in a representative way through the ministers and committees.

But all this we believe our readers will to a large degree discover for themselves as they read the utterances of the Congress (as far as they are obtainable) published as they will be from time to time in the pages of this paper. Did funds permit we would be glad to announce the prompt appearance of all the papers printed in pamplet form, but failing this there is much to be said in favor of the plan pursued last year, which will give from week to week the utterances in about the order in which they were delivered. Meanwhile the work and the workers will become more definite, coherent, tangible and attractive.

Again we say, the Omaha Congress was great whether measured by the quality of its thought, the breadth of its spirit, the intensity of its earnestness or the devoutness of its attitude. We take great courage, thank God, and move on.

Ten chances to one when a horse is balky the person handling him is the more balky of the two.

It is a shame and a disgrace that any one should half-starve a horse and then try to get full work out of him.

What are ten bushels of oats in comparison with the increased value of a thrifty horse instead of having an unthrifty one?—*The Humane Alliance.*

Proceedings of the Fifth Annual Meeting of the Liberal Congress of Religion.

Held at Omaha, Neb., October 18-23, 1898.

OPENING SESSION, TUESDAY, OCTOBER 18.

8. P. M. A large audience was gathered in the beautiful auditorium of the First Congregational Church of Omaha, situated on the corner of Davenport Avenue and Nineteenth Street. After a voluntary on the organ by Mrs. Ford, Thomas Kilpatrick welcomed the Congress on the part of the Local Committee and Hon. W. R. Whitmore, of Valley, Neb., gave welcome on the part of the state; to which Dr. Thomas, of Chicago, as President, responded on behalf of the Congress, and led the congregation in the Lord's Prayer. After a solo by Mrs. Cahn of the Jewish choir, Dr. E. G. Hirsch, of Chicago, preached the opening sermon, at the close of which Rev. N. M. Mann, of Omaha, presented the claims of the New Unity as a perpetual congress and called attention to the printed matter in the vestibule. The congregation joined in singing "Nearer my God to Thee" and was dismissed by Dr. Hirsch.

WEDNESDAY, OCTOBER 19.

9:30 A. M. The lecture room of the church was well filled. The President presented Vice-President Dr. E. G. Hirsch as Chairman for the day. Rev. H. H. Peabody, Pastor of the Baptist Church of Rome, N. Y., led in the Lord's Prayer. The morning was given to greetings and introductions. Remarks and short addresses were made by Dr. E. G. Hirsch, Chicago; Rev. H. H. Peabody, Rome, N. Y.; Rev. Wm. H. Fish, Colorado Springs, Colo.; Prof. C. Hanford Henderson, Brooklyn, N. Y.; Rev. Mary Colson, Ida Grove, Ia.; Mrs. Mary Strong, Chicago; Rev. Dr. McQuoid, Omaha; Rev. T. J. Mackay, Omaha; Rev. S. R. Calthrop, Syracuse, N. Y.; Mr. Van Vechten, Cedar Rapids, Ia. At the close of these greetings the Secretary presented "The Problems of the Congress." The paper was discussed by Mr. H. M. Ferrin, of Washta, Ia., and E. P. Powell, of Clinton, N. Y., who presented the following resolution which was carried:

RESOLVED, That the suggestions of the Secretary be referred to the Board of Directors with the instruction to develop a comprehensive plan for realizing the same and report it to a future session of the Congress.

Remarks by Dr. Hirsch. Rev. J. H. Palmer, of Cedar Rapids, Ia., read the last paper of the morning on "The Value and Feasibility of State Organizations." After announcements by the Secretary the meeting adjourned.

8 P. M. In the main auditorium of the church. Dr. E. G. Hirsch presiding. Organ voluntary by Mrs. Ford and solo by Miss Hamilton of the Unity choir. Rev. S. R. Calthrop, of Syracuse, N. Y., led in the Lord's Prayer. Prof. C. Hanford Henderson, of the Pratt Institute, Brooklyn, N.Y., read a paper on "The Social Conscience." After the singing of a hymn Prof. N. P. Gilman, of the Meadville Theological School, Meadville, Pa., read a paper on "What the Employer Might Do to Settle the Labor Problem." After the singing of another hymn and announcements the audience was dismissed by a benediction by the Secretary.

THURSDAY, OCTOBER 20.

9:30 A. M. Dr. Thomas presided. Dr. John Faville of, Appleton, led in the Lord's Prayer. The Secretary presented the greetings of R. Saxe Jones, of Seattle, and Mrs. Denis Murphy, of Jeffersonville, Ind., as typical of messages received which were too numerous to be read.

After which Rev. S. R. Calthrop, of Syracuse, N. Y., read a paper on "The Part Faith Plays in Science and Religion," Pres. David Starr Jordan following with remarks along the same line. Rev. H. H. Peabody, of Rome, N. Y., then presented a paper on "The New Testament Virtue of Prudence."

The Committee on Nominations reported through Mr. Faville, and on motion the following officers were elected for 1898-9:

PRESIDENT,
Hiram W. Thomas, D. D.
535 Monroe St., Chicago.

GENERAL SECRETARY,
Jenkin Lloyd Jones,
3939 Langley Ave., Chicago.

TREASURER.
Leo Fox, 172 Washington St., Chicago.

VICE-PRESIDENTS.
Col. T. W. Higginson, Cambridge, Mass.
M. J. Savage, D. D. New York City.
Alfred Momerie, D. D. London, G. B.
Rev. E. G. Hirsch, Ph. D. Chicago.
R. Heber Newton, D. D. New York City.
E. P. Powell, Clinton, N. Y.

DIRECTORS.

Terms expire 1899.
Mrs. Caroline Bartlett Crane, Kalamazoo, Mich.
Rev. J. H. Crooker, Ann Arbor, Mich.
Rev. John Faville, Ph. D. Appleton, Wis.
Rev. I. S. Moses, Chicago.
Rev. R. A. White, Chicago.
W. C. Gannett, Rochester, N. Y.
Rev. N. M. Mann, Omaha, Neb.
Prof. Nathaniel Schmidt, Ithaca, N. Y.
Rev. Isidore Lewinthal, Nashville, Tenn.
Rev. F. E. Dewhurst, Indianapolis.

Terms expire 1900.
Dr. Paul Carus, Chicago.
Mrs. Henry Solomon, Chicago.
Rev. Philip S. Moxom, Springfield, Mass.
Booker T. Washington, Tuskegee, Ala.
Edwin D. Mead, Boston.
David Starr Jordan, Palo Alto, Cal.
Rev. Washington Gladden, Columbus, Ohio.
Rev. Joseph Stolz, Chicago.
Mrs. Ole Bull, Cambridge, Mass.
Prof. C. Hanford Henderson, Brooklyn, N. Y.

Greetings of the Western Unitarian Conference presented by Rev. A. W. Gould, Secretary. Remarks by Mr. Powell, Dr. Thomas, Dr. Mackay and Mr. Jones.

7-8 P. M. A cordial reception was tendered the Congress by the Woman's Club of Omaha, and it was largely attended and heartily enjoyed.

8 P. M. Organ voluntary by Mrs. Ford, Dr. Thomas in the chair. The audience joined with Rev. N. M. Mann in the Lord's Prayer. Remarks by Dr. Hirsch on the finances of the Congress. Dr. Thomas then presented Mr. Edward Rosewater, editor of the *Omaha Bee*, as Chairman for the evening, who introduced in turn Pres. David Starr Jordan. Mr. Jordan read a paper on "Lest We Forget." After the singing of a hymn, Mr. Rosewater introduced Rev. H. M. Simmons, who followed with a paper on "The Growth of International Sentiment," after which Dr. David Starr Jordan, E. P. Powell and Rev. J. W. Frizzell was named by the Chair as a Committee on Resolutions. Adjournment.

FRIDAY, OCTOBER 21.

9:30 A. M. Dr. Thomas presided. After the audience had joined with Rev. Mr. Herring, Pastor of the church in which the Congress was held, in the Lord's Prayer, Dr. John Faville, of Appleton, Wis., read a paper on "The Problem of Authority in Religion." Dr. Herring, resident pastor, followed with words of greeting. Papers were then read by Dr. Isidore Lewinthal, of Nashville, Tenn., on "One Year After the Nashville Congress," and by Rev. J. W. Frizzell, of Eau Claire, Wis., on "Our Great Theological and Social Problem." Remarks by Dr. Thomas and Rev. Mr. Fish. The Committee on Resolutions offered the following resolutions through Mr. Powell, which were unanimously adopted:

RESOLVED, That *New Unity* be recognized as the constituted organ of this Congress and that its expenses shall be borne by our united effort so far as the same are not covered by advertising and subscription and other existing revenue.

RESOLVED, That we pledge ourselves to a united and hearty effort to extend the list of subscribers to *New Unity* at once.

RESOLVED, That the best interests of this congress require a fund of $50,000, and we will labor to the end that such an endowment be established until it is secured.

RESOLVED, That we will undertake to raise not less than $3,500 as the sum annually required to cover the expenses of the Congress and its organ, the *New Unity*.

RESOLVED, That this sum shall be raised as far as possible by the offerings of the societies represented in the Congress, by annual and life memberships and that the balance be apportioned to and raised by constituted committees to be here appointed.

Under the lead of Mr. Powell and Mr. Faville blanks were distributed and pledges for annual and life membership and other contributions were taken up amounting to two hundred dollars. And the following chairmen for special finance committees were elected, each chairman being authorized to appoint associates. For the Jewish constituency, Leo M. Franklin, Omaha, Neb.; for the Iowa constituency, Rev. J. H. Palmer, Cedar Rapids, Ia.; for the Wisconsin constituency, Mrs. J. W. Greenleaf, Hillside, Wis.; for the eastern constituency, Prof. C. Hanford Henderson, Brooklyn, N. Y.; for the Rocky Mountain constituency, Rev. Fred. E. Smith, Greeley, Colo.; for the liberal orthodox constituency, Rev. John Faville, Appleton, Wis.; for the Illinois constituency, Alvin Joiner, Polo, Ill.

8. P. M. After an organ voluntary and the Lord's Prayer by the congregation in which J. W. Frizzell, of Eau Claire, Wis., led, Mr. Powell was presented as chairman of the evening, who, after presenting further report of the finance committee, introduced Dr. John Henry Barrows, of Chicago, who spoke on "The Greater America and Her Mission in Asia." The evening closed with a benediction by Dr. Thomas.

SATURDAY, OCTOBER 22.

9:30 A. M. Dr. Thomas presiding. Rev. Mr. Roe, of the Nebraska Methodist Conference, led in the Lord's Prayer. Rev. A. P. Pearson, Gen'l Supt. and Finance Collector for a Widows' and Orphans' Home for the colored people at Nashville, Tenn., was given a few minutes to present his cause, at the close of which the Secretary passed around the hat and raised a contribution of $12.16. E. P. Powell then read his paper on "The Evolution of Conscience in the Nineteenth Century." This was followed by a paper on "The Attitude of the Church to the Latest Religious Thinking," written by Rev. Robert T. Jones, of Ithaca, N. Y., and read by the Secretary. A contribution was also sent by the Rev. Leighton Williams, of New York, who was unable to be present, on "The Brotherhood of the Kingdom," which was noticed and ordered printed. Rev. C. Bradford, of Chicago, Secretary of the National Christian Citizenship and editor of its monthly organ, was present, but for want of time his address could not be heard but will be printed in due time in the pages of the *New Unity*. Mrs. Robbins, Corresponding Secretary of the National Council of Women, of Adrian, Mich., and Mrs. Mary Newbury Adams, of Dubuque, Iowa, were introduced as representatives of the National Council of Women, and made interesting addresses to the Congress. David Starr Jordan then presented further report from the Committee on Resolutions, the following being adopted unanimously:

RESOLVED, That this Congress is deeply moved by the earnest and rational efforts put forth on many sides to elevate and dignify the condition of the hand workers, and to abolish poverty and misery and the weakness of which they are cause, symptom and effect.

RESOLVED, That our nation should assume in a serious and reverent spirit such new duties as the events of the past summer may have thrown upon us, to the end that the dependent peoples, who may become our wards, may not suffer from official corruption, vacillation or neglect.

RESOLVED, That this Congress is most profoundly touched by the message of the Czar of the Russias to the nations; and with him we rejoice that the conscience of the nations demands that war among civilized peoples shall be no more. May the reign of political and commercial good be speedily inaugurated. We believe the time is rapidly approaching when international disputes may be settled by joint commissions and by courts of arbitration rather than by armies and navies.

RESOLVED, That the thanks of this Congress are tendered to the people of Omaha who have unremittingly endeavored to make our stay delightful; also to the ladies of the reception committee, and the organist, Mrs. Ford, and the soloists, Mrs. Cahn and Miss Hamilton; and we shall specifically remember with peculiar regard Thomas Kilpatrick and the other members of the local committee, who, in spite of the weather, have created perpetual sunshine about us.

RESOLVED, That we tender to the press of Omaha our warmest thanks for their generous and appreciative reports of the proceedings of the Congress.

After the passage of these resolutions, Pres. Jordan said the committee had had under further consideration a change of name to better represent the real constituency that now is interested and the further constituency which we hope to interest. We recommend that the matter be referred to the Board of Directors with power to act, and suggest to their consideration the names "A Congress of Religion" or "A Congress of Religious Unity." After full discussion a tentative rising vote was taken after which the whole question was unanimously referred to the Board of Directors with power to act.

In favor of a change to "A Congress of Religion"—33.

In favor of a change to "A Congress of Religious Unity"—2.

In favor of keeping the name as it now stands—3.

On motion of the Secretary the next place of meeting was referred to the executive meeting of the Board consisting of the resident directors in Chicago. After some closing remarks by the President the Congress adjourned.

SUNDAY, OCTOBER 23.

On Sunday morning the following pulpits were occupied by representatives of the Congress: First Congregational Church, Dr. John Faville, of Appleton, Wis.; First M. E. Church, Dr. Hiram W. Thomas, Chicago; Jewish Congregation, Dr. E. G. Hirsch, Chicago; Unity Church, Jenkin Lloyd Jones, Chicago; All Saints Episcopal Church, Pres. David Starr Jordan.

3 P. M. A mass meeting was held. The auditorium of the First Congregational Church was filled. After an organ voluntary Rev. Anna Shaw led in the Lord's Prayer, after which Dr. Hirsch took charge, making the opening address. The following speakers were then presented in the order named: Susan B. Anthony, Dr. H. W. Thomas, Rev. Anna Shaw, Jenkin Lloyd Jones. Dr. Hirsch made the closing address, dismissing the congregation with a benediction.

ENROLLMENT.

The following lists are necessarily imperfect and the Secretary ask for corrections so that he may have a complete list of all those who in any way participated in the meetings.

SPEAKERS AND OTHER ATTENDANTS.

Thomas Kilpatrick, Omaha, Neb.; W. G. Whitmore, Valley, Neb.; Hiram W. Thomas, D. D., Chicago; Dr. E. G. Hirsch, Ph. D., Chicago; Rev. N. M. Mann, Omaha, Neb.; Rev. H. H. Peabody, Rome, N. Y.; Prof. C. Hanford Henderson, Brooklyn, N. Y.; Rev. Mary Colson, Ida Grove, Ia.; Rev. Dr. McQuoid, Omaha; Rev. T. J. Mackay, Omaha; Rev. S. L. Calthrop, Syracuse, N. Y.; C. D. Van Vechten, Cedar Rapids, Ia.; H. M. Ferrin, Washta, Ia.; E. P. Powell, Clinton, N. Y.; Rev. J. H. Palmer, Cedar Rapids, Ia.; Prof. N. P. Gilman, Meadville, Pa.; Rev. John Faville, Appleton, Wis.; Pres. David Starr Jordan, Palo Alto, Cal.; Rev. A. W. Gould, Chicago; Edward Rosewater, Omaha; Rev. H. M. Simmons, Minneapolis, Minn.; Rev. Dr. Herring, Omaha; Dr. Isidore Lewinthal, Nashville, Tenn.; Rev. J. W. Frizzell, Eau Clare, Wis.; Jenkin Lloyd Jones, Chicago; Dr. J. H. Barrows, Chicago; Rev. Mr. Roe, of Nebraska Methodist Conference; Rev. A. P. Pearson, general superintendent of Widows' and Orphans' Home, Nashville, Tenn.; Mrs. Robbins, Adrian, Mich., Corresponding Secretary National Council of Women; Mrs. Mary Newbury Adams, Dubuque, Ia.; Susan B. Anthony, Rochester, N. Y.; Anna B. Shaw, Washington, D. C.; Rev. Mary I. Andrews, Omaha, Neb.; Rev. Leo M. Franklin, Omaha, Neb.; Mr. Sin, Auburn, Neb.; J. H. Dundas, Auburn, Neb.; W. S. Whitmore, Valley, Neb.; Mr. and Mrs. Fred. E. Smith, Greeley, Colo.; Mr. and Mrs. T. C. Puckett, Rock Rapids, Ia.; Mr. and Mrs. W. R. Wood, Greeley, Neb.; Mrs. E. P. Corbett and son, Ida Grove, Ia.; R. R. Buffington, Washta, Ia.; Sue Hoffman, Washta, Ia.; Miss Margaret Pryse, Lincoln, Neb.; Mrs. M. V. Clark, Humboldt, Ia.; Rev. E. M. Hodgin, Humboldt, Ia.; Mr. J. S. Grindley, Thomasboro, Ill.; Irene Michener, Kansas City, Mo; R. E. Faville, Lake Mills, Wis.; Mrs. Melida Pappe, Sioux City, Ia.; Mrs. W. F. Peck, Davenport, Ia.; Mrs. C. A. Bishop, Des Moines, Ia.; Mrs. O. O. Tibbetts and daughter, Des Moines, Ia.; Edwin Ludlow, Monroe, Wis.; Mr. and Mrs. A. C. Clark, Chicago; Mrs. Messenger, Menomonee, Wis.; Mr. and Mrs. Alvin Joiner, Polo, Ill.; Charles Joiner, Polo, Ill.; Rev. Elinor Gordan, Iowa City, Ia.; Rev. and Mrs. W. H. Fish, Colorado Springs, Colo.; Mrs. J. M. Dakin, Mason City, Ia.; Mrs. Mary A. Emsley, Mason City, Ia.; Miss Lena L. Wood, Monmouth, Ill.; G. B. Healey, Sioux City, Ia.

DELEGATES.

PEOPLES CHURCH, CHICAGO.

E. Montgomery, Mrs. G. B. Strong, Miss Anna C. Clapp.

ALL SOULS CHURCH, CHICAGO.

Mrs. W. H. Mallory, Mrs. Ida C. Foord, Mrs. Edith Lackersteen, Miss Mary Lloyd Jones, Mrs. Kate Brown, Miss Harriet Brown, Miss Caroline Cronise, Mrs. Mary Page, H. T. Westerman, W. P. Anderson.

UNITY CHAPEL, HILLSIDE, WIS.

Mrs. J. C. Greenleaf, Miss Ellen C. Lloyd Jones, Miss Jane Lloyd Jones.

UNIVERSALIST CHURCH, CEDAR RAPIDS, IA.

Mr. and Mrs. C. D. Van Vechten, Mr. and Mrs. J. H. Palmer, Mrs. H. S. Raymer.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

A Saved Soul.

Darkly heavy and brooding,
Lay a sinful soul;
A wild, sad past behind it,
Before, no wished-for goal.
Hope no longer beckoned;
Darkly shut within,
A soul lay in the shadow—
The shadow of its sin.

And ever the sick soul muttered
O unreturning past!
And ever a demon whispered
Of a future dim and vast,
Filled with looming shadows,
Filled with shapes of woe,
Sent to frighten the darkness
From the sins of long ago.

Passed a good man singing
(Oh light of heart was he!)
"What I am becoming
That I am to be"—
Like a burst of sunlight,
A breath of God's free air,
Came this glad evangel
To the soul in its despair.

"What I am becoming
That I am to be?"
Up, up, my soul, and build to-day
Thine own eternity!
Oh song of hope and courage!
Oh blessed minstrelsy!
"What I am becoming
That I am to be."

MAXWELL BARNES.

The Progessive Movement in Religion.

BY THE REV. GEORGE ELIOT COOLEY.

"For they are not drunken as ye suppose, but this is that which was spoken by the prophet Joel: It shall come to pass (saith God). I will pour out of my spirit on all flesh."—[Acts, ii., 15-17.

This incident of the day of Pentacost will furnish the necessary prelude to what I desire to say. According to the description we have a wonderfully sublime and suggestive spectacle. A great concourse of people had gathered to celebrate the national feast. There were Medes and Parthians, Egyptians, Arabians, Cretes and others. Some phenomena occured—some spiritual or emotional experiences—and each is hearing in his own language of the wonderful works of God.

And the description pictures two types of mind, the scoffing and the reverent. Some who hear believe this is but the delirium of men who had been drinking, but Peter, the reverent, thinks it is the fulfillment of an ancient prophecy: the spirit of the Lord is being poured out on all flesh. On the one hand are mockers; on the other, one who sees the manifestations of the infinite spirit.

As to the historical value of this I will not vouch, but I am in no doubt as to its value to illustrate a great truth. That truth is this: The spirit of God is not revealed to any single race, nor are its mysteries confessed in any single tongue. The infinite spirit is not confined to any time or place; it has not been confided to any special people or language. Isolated souls in each age have sought to tell this truth to the world, but each has been rejected by his generation, consequently we have scarcely appreciated its supreme significance.

This country has witnessed many notable gatherings of people from all parts of the earth. The expositions at Philadelphia, London and Paris were the occasions of these events. Men of science, artists and artisans, inventors, agriculturists, scholars and philosophers have met, compared notes and exchanged ideas, and thus the race has been benefitted by their aggregated wisdom. But it remained for Chicago and the parliament of religions to give us a cosmopolitan gathering to exchange ideas and compare notes on religious matters. No religious assembly in the annals of time ever brought together under one roof such a cosmopolitan constituency as met at that time and place. It was a new descent of the holy spirit. Together were Parsee, Mohammedan, Confucion, Buddhist, Brahman, Jew and Christian—each telling of the marvelous manifestations of the infinite to his race and people, and alike confessing the wonderful works of God.

This great spectacle will appear and appeal differently to different people. Some can only believe that they who fostered this gathering into being saw only those who were intoxicated with the growing spirit of humanitarianism. The prophecies that grow out of this will be regarded as wild and delirious dreams. To me it is not only the fulfillment of prophecy, it is the portent of the grandest revelations the world has had throughout all time. This unanimous confession of religious experience of all men enables us to estimate more truly the value of sects. This disclosure of truth widens infinitely our range of vision and we are led to say with Tennyson:—

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, Oh Lord, art more than they.

It leads us to see that our notions are but "broben lights" of the infinite sunlight; that our "ologies" and "isms" are but trickling streams flowing beside the infinite ocean—mere systems which must "cease to be."

This transcendant fact is too significant to be met with indifference. It has given rise to the progressive movement that is so evident in the religion of to-day. To the soul opened to catch monitions of the divine spirit, there come startling revelations, and religious identity in the race is disclosed of which the great mass has little dreamed. Out of the confusion of tongues of the Occident and Orient we hear a distinct lisping of the name of God. It reveals as assumed propositions a lot of "special providences," and "divine elections," and "sacred litaratures;" and each race regards itself as a "chosen people." What is the purport of all this? That the infinite soul has not been without a witness in any land and age; that these things, regarded as fundamentals, are systems which mnst "have their day and cease to be." The eternal God is "more than they."

The predominant fact of the time is that there is growth in all things. Astronomy once regarded this earth as the center of the universe. But the years have taught us that it is only a speck in the ocean of immensity; and so far is it from being the center it is probably invisible to many of the million suns that light the milky way. As astronomy so all sciences have changed. Indeed, there is not

an excellence that has not struggled out of imperfections, or a beautifully adapted principle that has not passed through its rudimentary stages.

But the last bulwark which resists growth is that which defends religious systems. However, a profound conviction is growing that not a present existing religious system is a fiuality. The conception of God, held by the Hebrews, is not our conception. Christianity of five centuries or even one century ago is not the Christianity of to-day. The systems of the East are changing also. They too have their sects as well as we. The schemes of the theogians of any race, which begin in schisms and end in systems, must "have their day and cease to be." The priest of Buddha performing his ceremonials is fully as dignified as the priest of Christ. The ceremonials are only transitory.

But this progressive movement is not destructive and iconoclastic. It does tear away some things, but only to give us a clearer view of the infinite God. We are finding that spirit is the soul of this world, reason its guide and law its method. What we actually see is, that ecclesiastical systems are crumbling like coffins that hold the bones of the dead; that cold creeds and dead dogmas will not stand the test of the present day analysis. But out of this is born a larger synthesis. There comes a deeper reverence and a truer zeal for truth. From the forms of religion men are turning to the realities. The logic of this progressive movement is, that while the systems are disintergrating the indestructible religious element in the soul of man is being discovered. Back of the system is the truth. Back of the religion is the infinite God, the search for whom constitutes the reality of religion. This passion for God is a social characteristic. Man is a child of God before he is a Buddhist, a Jew or a Christian. There is no limit to the eternal love. There are no "special revelations" of one people to the exclusion of all others.

The parliament of religions, then, was a new Pentacost. To some it may appear a confusion of tongues, or the delirious dream of those intoxicated with the new wine of this age. It was a pouring out of the holy spirit on all flesh. Parsee, Mohammedan, Buddhist, Confucion, Jew and Christian, each receives the baptism and confesses the wonderful works of God. What an inspiration! Each trying to tell in his own tongue of infinite love and goodness! In this new light is it not time for heresy hunts to cease? Truly "our little systems have their day" and "cease to be." The orthodoxies of one age are the broken images of another; the heresies of one generation are the orthodoxies of the next. These are but "broken lights" of the infinite light. Each race has been quenching its thirst from its own religious spring. Some have fought to keep others from drinking unless they would pronounce their shibboleth. But in this day we live to discover that all these springs are bubbling up from the infinite ocean of truth and love.

"Tinge my each word and action with a hue of heart-born courtesy, and holy love."—*Rev. W. Calvert.*

He who does faithfnlly to-day will be wanted to-morrow.—*Proverb.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Profanity and Profanation.

A MODERN READING OF THE THIRD COMMANDMENT.

A SERMON BY REV. N. M. MANN, MINISTER OF UNITY CHURCH OF OMAHA, NEBRASKA.

Thou shalt not profane the name of the Lord thy God.—Lev. 19: 12.
From the prophets of Jerusalem is profaneness gone forth into all the land.—Jer. 23: 15.
"He shall not die, by God," cried he.
The Accusing Spirit which flew up to heaven's chancery with the oath blushed as he gave it in: and the Recording Angel as he wrote it down, dropped a tear upon the word and blotted it out forever.—*Laurence Sterne.*

Fighting is generally accompanied with much swearing, and it is no matter of surprise that in the recent war there was heard a good deal of it. It is probable, considering the luck they had, that the Spanish swore worse than our men; but their oaths did not much fall upon American ears, and being in a foreign tongue, would not have been much noticed if they had. A few of our officers acquired an unenviable distinction in this line, one in particular having been singled out for very severe criticism. A prominent eastern divine has taken up the cudgel in a spirit of vehement uncharitableness which the accused himself, with all his profanity, would be ashamed to exhibit, and the matter has had wide discussion in the religious newspapers and elsewhere. No one has seriously ventured any defense of blasphemous language, and there is little, if anything, to say in apology for it or extenuation of it. Profane swearing is a senseless and vulgar habit, as those addicted to it will tacitly confess by abstaining from it in the presence of women. It is grossly irreverent, and so is painful to ears of any refinement. Possibly situations exist, as on shipboard, where the immemorial use of violent expletives has rendered their sudden disuse inconvenient if not impracticable, just as happens with narcotics and intoxicants; but this is hardly a justification for any bad habit. The most that can be said for swearing is that there are a great many worse things that a man may do. Contrasted with great crimes and misdemeanors it is a peccadillo. One is surprised to see the interdiction of it exalted to a place among the Ten Commandments, and strenuously held there along side of the rule, "Thou shalt not kill," by people who think so lightly of the transgression. One is almost compelled to think the profaning interdicted means more than this: that vulgar oaths are but the superficial and comparatively harmless phase of the abomination.

According to the newspapers a man was arrested, tried and convicted in Connecticut this last summer for saying "damn." Sentence was delayed pending appeal to a higher court. The whole country broke out in derisive laughter at the proceedings; people bethought themselves of the Blue Laws and of the centuries before this. The incident was judged absurd from an instinctive feeling that real, heinous profanity must be something other than this. In a burlesque sermon, once very popular as a comic recitation, the preacher, entering upon the elucidation of his text, observed, "There are many kinds of *damn*," and proceeded to enumerate them, as mill-dam, coffer-dam, beldam, etc. There

is truth in the remark deeper than the humor. There are many kinds of profaning, and the scriptural denunciation does not always refer to the careless use of sacred names. Jeremiah makes it refer to a disgracing Jehovah before Jerusalem and the world by pretending to be his people or his priests while yet living in disregard of his commandments. So Ezekiel reproaches his countrymen in their captivity for profaning the name of the Lord in that they called themselves his people, and so made Him in a manner responsible for their notorious unrighteousness. It was a marked feature of the religion of Israel in the old time that it put the reputation of their God at stake not only in what he himself did, but also in what his worshipers did in his name. Sometimes in the ruder centuries Jehovah was urged not to desert his chosen people, as then he would be disgraced in the eyes of the heathen; at other times he was told how the people would exult, and what pride they would take in him if he would lend them his invincible arm and crown them with victory in battle. A higher order of prophets thought less of a triumph of arms, and were more concerned as to how the people who bore the name of Jehovah on their standards represented him in their daily lives. Such men as Amos and Isaiah knew that in the competitive trial of religions the prize of superiority would go to that order of worshipers which exhibit the superior type of character. There was much dispute over the question which was the mightiest god. Baal, Chemosh, Astarte, and many another contended with Jehovah, or Jahveh, for this distinction. Great stories were told of what these gods had done, of their work in creation, of their prowess in battle, of the tremendous aid they could bring to their favorites. But this argument for superiority, though much resorted to, was ever inconclusive. Whatever claim of this sort was put in for one god would be met by a yet bolder claim for another, so that all this kind of talk must have had to discerning ears an uncertain sound. But evidence more determinative was reached when the idea of God came to be associated with moral order, and the assertion began to be made that the best authorized worship was that which led up into righteousness of life. Of a corrupt and vicious people the fair inference then was that they were not worshipers of the true God. Lack of high national virtues reflected adversely on the national religion, and no glorious legends of Baal or of Zeus could atone for this defect. Tried by this test the cults of empires which once ruled the world have come to naught. On the contrary the comparatively high morality of the ancient Israelites secured the survival of their faith and its ultimate wide acceptance under modified forms. The simple principle governing in this matter is: That is the best religion which makes the best men.

This principle has been more or less distinctly recognized by every founder of a great religion. Moses, Jesus, Buddha, Zoroaster, all have said in varying phrase to their followers: "Ye are the light of the world; fail not to let your light shine." Each felt that the success of his movement depended on its issuing in the development of a higher life. And the intelligent follower of any one of these masters feels to this day that there is some obligation resting on him, as a disciple, to show by the best conduct, by the highest integrity and the sweetest charity, that his is the superior teacher.

From one point of view it may seem that an equal obligation to walk straight rests upon all men, at least that all are alike bound to act up to the light they have. And in these days, in civilized lands, it may be said that not many are sitting in any great darkness. Generally speaking, they who are not religious know what is right as well as those who are. The moral law is not of special but of universal application; the priest at the altar may truly affirm that the commandments reach to burglars and murderers no less than to him. Thou shalt not steal; thou shalt not bear false witness,—these rules are not exclusively for pious people, but every soul is alike bound by them. Indeed those and the other inhibitory injunctions of the Decalogue derive all their pertinence from the fact that there are persons who need to be held back from grave offenses. Like the criminal law of the state, their application is to the bad rather than to the good. The good seek no exemption, but they feel no constraint. As the writer of one of the Epistles to Timothy says: "The law is not made for a righteous man, but for the reckless and unruly, for the ungodly and sinful, for the unholy and profane, for murderers," etc., etc.

At the same time, just as the wholesome laws of the state are made at the behest of the orderly classes of the community, so the moral law springs from the best consciences, and fidelity thereto is the more expected of the upright since they are felt to be in some sort the source of the moral law. Thus the good man has an extra moral responsibility. Through him it is that reforms are initiated, enacted into statutes and enforced. Many turn to him as the representative of justice and mercy and truth. His failure to keep the high commandments has an effect beyond the failure of other men. He not only lets himself down when he goes wrong—he drags down with him in some measure the public notion of righteousness. When persons of recognized integrity do a questionable thing, that thing grows less questionable and tends to be considered the proper thing. Thus the moral standard is lowered by the sins of those reputed to be righteous. In the wickedness of a person to whom everybody looks up there is a profanation not found in the wickedness of one upon whom everybody is accustomed to look down. The vices of the lowest class excite horror and disgust, and often intensify rather than weaken our sense of wrong. Seen in the upper and influential classes, these same vices lose much of their repulsiveness, may even cease to come under public reprobation. The unregulated lives of priests and kings have done infinite harm in keeping the tone of public morality low. Goodness itself, so to speak, is tainted by the faults of the professedly good. Law loses its sanctity when it is trifled with by those who shape and execute it. The example they set propagates itself through society, the evil they do finds excuse and almost takes on the appearance of virtue. We look with hot displeasure upon men who sell their votes at the polls, or attempt to bribe a court in some trivial

case, or put to their own use a paltry sum committed to their care; impurity in the notoriously impure we denounce and turn from with loathing; oaths and obscenity in the back alley are something intolerable. But coarseness is not so bad when it comes from lips nominally refined. The immoralities of the rich and noble have a sort of fascination, are the subjects to which gossip returns with an ever delighted relish, furnish incidents for famous stories which the world never tires of reading. If a man undertakes to corrupt a legislature into the passage of an act by which he and his associates can make millions of dollars, the public will not be hard on him; and even if courts convict, governors will be besieged with petitions to grant a pardon. It is even expected that men in office will enrich themselves in ways that would be considered disgraceful in private life; no grave suspicion is manifested in a political party concerning leaders who, devoting themselves exclusively to politics, are found in a few years to have amassed great fortunes. Robbery, when carried on in a wholesale way and under legal forms, ceases to be called by any offensive name. The breach of any one or of all the Ten Commendments seems to carry with it no consequences to one in supreme power. The various villainy of the great Napoleon did not, in the eyes of the French nation or even of the world, cast much shadow upon his fame; and recent biographers who have lifted the veil from some of his more private sins show nothing of the repugnance they would have shown for like conduct in one who did not wear a crown. Thus everywhere in the baseness of those who are in a position to set an example to their fellows there is a profanation of the high place, a debasement of the public conscience, which form an important part of the wrong committed. It is here that we are to look for profanity of the most reprehensible type,—a profaning not of names merely but of things, of sacred and transcendent realities. Justice is profaned when the professed lovers of justice do an injustice; charity is profaned when benevolence is only nominal and has at bottom a private interest; friendship, love are profaned as often as in their guise a mere semblance is seen. When people lose sight of principle they lose sight of God; slighting his precepts they profane more than his name. Let us observe more specifically how this is done.

We hear much said of human brotherhood. Since 1789 it has become a religion. It has been re-discovered in the Bible, and credited back to Jesus. Christianity in its modern forms is theoretically founded upon it. Mankind, we hear it said, are of one blood, and there is incumbent upon each of us toward all the rest the obligations of fraternity. These are not obligations voluntarily assumed, from which we can withdraw at pleasure; they are natural obligations, from which nothing can absolve us. Distinctions of nationality, race, color, or sect cut no figure in this matter. Over all boundaries of mountains, rivers and seas, across all gulfs of mental or moral disparity the hand of fellowship is to be stretched, linking high with low, rich with poor, natives with foreigners, black and white and red and yellow and whatever other colors there may be, in a fellowship of mutual, Christlike, self-forgetful service. The highest religious authority is produced for this scheme of human duty; Jesus is invoked, and the apostles, and they give prompt and willing testimony. All sacred precepts, they say, are summed up in this one rule: "Thou shalt love thy neighbor as thyself;" and whatever narrow interpretation this may have had in the Old Testament, in the New the neighbor referred to is unmistakably any human being coming in your way to whom you can do a kindness. This is a beautiful sentiment, the soul of our hymns, our prayers, our sermons. It is more than creed or rite or liturgy. It springs up out of the church as well as in it; we find it in Lowell, and Hugo, and Browning,—in all the great poets and novelists. It is the nineteenth century idea, and the world would be frightfully poor without it. But we are compelled to say that much of this profession of brotherhood is a sad profanation. In actual practice hardly anybody thinks of the foreigner, and especially of black, and yellow, and red men as brothers. The great European armaments indicate the feeling of Christian nations toward one another better than what the preachers say in the churches; in fact these enormous preparations for mutual destruction give an air of mockery to the fine sentiments of fellowship and fraternity everywhere indulged in. And we, too, who have counted ourselves peaceful lovers of our kind, not needing armies and navies,—here we are, just emerging from one war and ready to engage in another. The brotherhood of Christian nations is of a peculiar and treacherous ferocity, akin to that of the wild beasts of the forests. Individuals, from certain points of view, appear no better. A shade of difference in color or creed, diversity of circumstances or of callings, competition in the same calling, may let loose insatiable enmities; indeed in most countries the antipathies of classes engendered by conflicting interests, or by greed and envy, are only kept from outbreak into strife and bloodshed by overwhelming force. And yet we talk of brotherhood, the brotherhood of man! Was ever a sacred word so misused, so profaned? A word is profaned when it is debased from its proper sense. Now it is no matter what the dictionaries say, no matter what the usage of Bibles and prayer-books may be, brotherhood will be held to mean just about that attitude toward mankind which the professors of the doctrine of brotherhood take on. Thus brotherhood at times has become so mean a thing that it would not object to slavery where the custom was to hold slaves. It does little now to lessen the distance between aristocrat and peasant even in the most Christian lands. In few places of public assemblage are the inequalities and alienations of life so glaringly manifest as in the Protestant churches of our own country, taken all in all. The voluntary method of supporting churches has resulted in turning them over mostly to the well-to-do classes; everywhere it is people of means who are sought after to make up the congregation. If it is known in any city that a man of wealth is about to take up his residence there, representatives of half a dozen churches will bespeak his attendance at their places of worship months before his arrival. But the poor are not in request. If they desire to worship, it is more than intimated that they had better go

by themselves, choosing their place according to the dictates, not of their conscience, but of their clothes.

Another similarly abused word is "Liberty." Napoleon the Little, as Victor Hugo styled the tyrant of the second empire, was always championing liberty in his proclamations. In fact that has been the common custom of rulers who in this century have sought to restrict and minimize the freedom of the people. Their use of democratic language is a profanation. They are Judases who make a pretense of loving Liberty only to betray her, and in this they have mostly had a wonderful success. In this country we heartily hate kings; but there are other despots besides those who wear a crown. The political boss is fully as imperious and makes even greater professions of loving liberty. Then there are despots not at all political,—soulless despots in the shape of corporations, impersonal despots, such as custom, creed, fashion, a system of thought or of labor, which hold us bound hand and foot. All of these, or their representatives, prate much about liberty, and in so doing profane a holy name worse than did ever any captain of our navy.

Another sacred word much profaned is Truth. In the high and proper sense truth is the inmost reality of the universe, the just conception of things and of their relations, that one order of thought which accords with all ascertainable facts, and which every step of advancing knowledge serves to confirm. Truth is the reward that Nature confers for seeking to find her out. Every science circumscribes its measure of this reward. Thus, for instance, the truth of human physiology is that consensus of knowledge which comes from investigation and study of the subject by a multitude of persons, pursuing it in all stages of growth and under all healthful and pathological conditions, dissecting living and dead tissues, and prying into the whole arcana of the organism. As we all know, the truth about physiology is only to be stated as the result of these studies. Similarly with every branch of knowledge, scientific or literary; truth is ever the object of search and lies at the end of a quest. Never in these studies is the high aim to make out by hook or by crook that a given theory is true; the aim is by unbiased search and judicial weighing of the evidences to find out as far as possible what the truth is. Whatever it is, this much is certain, it is not something to be defended, but something to be discovered.

The profanation comes in when that is called truth which has never been found out; or when something is called truth which is unable to stand alone and has to be supported by all sorts of effort, fair and foul; or, yet more obviously, when the opinion is hazarded directly or by implication that it is unsafe to learn all that may be learned about the universe, that in free seeking and free thinking there is danger that the truth of God, supposed to have been handed down from the skies, may get upset. This is about the most outrageous and irreverent observation that can be made.

The point here involved is just where we in our thinking differ from the orthodox. They claim to have the whole body of saving truth to begin with by supernatural revelation; we say that in religion, as elsewhere, truth is at the end of the quest, not at the beginning. They erect elaborate defenses around the creed, after the manner of a city's fortifications,—garrison the forts, and throw out picket guards to keep off all inquisitive, scrutinizing persons; their idea being that truth must be strongly supported or it will fall. To us all this is absurd. We say that nothing is true that cannot stand alone. Our suspicions of the soundness of a doctrine are aroused the instant it begins to need an advocate. Let honest, unbiased investigation have its course, we say, and let what cannot stand before it go down! Away with all special pleading for what the Lord himself has spoken! It is in the interest of truth that whatever can be disproved should be disproved, that whatever new positions can be established should be established. Every unsettled question, we take it, should be approached with the eyes open, and with all possible candor. If a doubt arises let it be fairly entertained. There are saving doubts as well as a saving faith, and there are beliefs that damn even more effectually than doubt. We dare not profane the name of truth by calling anything by that name which does not commend itself to our minds and consciences. We dare not take the attitude of helping out the Almighty. We shrink from making apologies for God. We think it is a sacrilege to set forth a view of his requirements and dealings which morally or otherwise puts him on the defensive before an enlightened world. There is profanity in all that which we cannot abide.

There is a profanity that grates upon the ear; there is other profanity that strikes deep into the heart and soul. The corruption of the ages has been the profaning of love. What sacred name has been so dragged in the dust? Of what pure coin are there so many counterfeits? The word is on all tongues, like the reckless oaths with which the air of the streets is laden, and like them it is mostly without significance. Every divine thing has its shadow which answers to the false invocation. Call lightly upon God, and it is Satan that responds. Seek half-heartedly for truth, and falsehood will have you in its snares. Feign affection, and you have not love but a demon of darkness instead. All high things have their correlative low things, their counterparts, their shadows, which spring up when the high things are profaned. The sanctities must not be lightly regarded; we must not play fast and loose with the realities, or they will fall upon us and grind us to powder. Hateful and shocking is the habit of profane swearing; but let it be clearly understood that the worst profanity is to call that justice which is not just; to call that love which is only a casual animal fondness; to call that truth which will not bear investigation; to call a people free who are systematically robbed of their rights, and some of whom are no better off than slaves; to call a man your brother, and consent to his being treated like a beast; to talk benevolently, and practice avarice, extortion and inhumanity.

The work of the world is done by few,
God asks that a part be done by you.
—*Sarah K. Bolton.*

The secret of success lies in knowing how to make use, not of what we have chosen, but what is forced upon us.—*Rev. J. L. Spalding.*

The Study Table.

THE DOCUMENTS OF THE HEXATEUCH. Translated and arranged in chronological order, with introduction and notes by W. E. Addis of Balliol College, Oxford; vol. II. The Deuteronomical writers and the Priestly Documents. New York, G. P. Putnam's Sons, 1898.

Mr. Addis's second volume fully maintains the high standard of excellence reached by the first which was reviewed in our columns at the time of its publication three or four years ago. That had for its special title, "The Oldest Book of Hebrew History," which impressed us at the time as something of a misnomer, seeing that the book was a compound, with original matter, of the early Jahvistic and Elohistic Documents, either of which was quite as much entitled to be called a book as that joining them together. Mr. Addis's present volume falls into two parts, either of which would make a handsome volume by itself. The first part deals with the Deuteronomical Documents and their relation in point of time and in other respects to the other parts of the Hexateuch. There is a valuable introduction of some thirty pages, the tone of which, like that of the introduction to the Priestly Documents, is somewhat more conservative than the tone of the introduction to the previous volume. In fact Prof. Cheyne and not Mr. Addis seems to be writing when we read that "the author of Deuteronomy used material much older than his own day. Hence he honestly believed that he was writing (which after all was the case) in the Mosaic Spirit, and he was therefore entitled by the literary etiquette of the ancient world to use the name of Moses." This is certainly a delicate periphrasis for the confession that the book of Deuteronomy as presented to Josiah was "a pious fraud."

Mr. Addis argues convincingly that we have a true account of that matter in the book of Kings, while at the same time he is now disposed to think that Hezekiah's reform at the end of the eighth century B. C., furnished the impulse for the writing of Deuteronomy and that it took substantially its present shape during the reign of Manasseh. While conceding that there is nothing strange in the refusal of the most recent critics to refuse to accept even the most coherent part of Deuteronomy as identical with the book found by Hilkiah and offered to Josiah, he, at the same time, argues for that identity, accounting for apparent incongruities by the variety of materials taken up into the book of 621 B. C. The different introductions in the first twelve chapters are explained as introductions to different editions of chapters XII–XXVI, the book of Hilkiah. The parts following chapter XXVI are variously accounted for. The The translation is printed in three kinds of type to differentiate the original book from subsequent additions by writers of the Deuteronomic school and from glosses that are not sympathetic with its characteristic ideas. The notes on every page are a very great addition to the value of the translation and clear up many doubtful points.

The Introduction to the Priestly Documents matches that to the Deuteronomic section of the book for interest and importance. The Priestly portion of the Hexateuch, like the Deuteronomic, was the product of a school rather than an individual, however it owes its present shape and its interlacement with the other parts of the Hexateuch to an individual mind. Quite the most interesting part of Mr. Addis's introduction is that which distinguished the "Law of Holiness," Leviticus, XVII–XXVI, from the main body of the Priestly legislation. The differences of language in the two portions is very positive, and equally so the differences of legislative enactment. It makes no attempt as does the central document of the Priestly Code to date back its injunctions to the desert-life of the Hebrews. It is worth noticing that Jesus took his command to love the neighbor from this tentative essay in sacerdotalism. Mr. Addis's translation is much more intelligible than the authorized version, but where it reads, "Noah was a perfect man *among his contemporarics*," I should much prefer, *in his generation*. Mr. Addis's connection is, I believe, with the English Unitarians, but he is more given to obscuring his meaning than we could wish, as where he writes that "the sobriety and reasonableness of the picture in Genesis I, is due to the ethical monotheism of the later Hebrews, *due in fact to divine revelation*." Here we have words used in a private sense which the writer knows will not be generally understood in that sense. These blemishes are the more deplorable because the book in its main spirit and workmanship is so admirable. We have here substantially what one gets in six separate installments of the Polychrome Bible, in quite as good shape and at less than one half the cost.

THE HOPE OF IMMORTALITY. By the Rev. J. E. C. Welldon, Head Master of the Harrow School, New York. The MacMillan Company, 1898.

To those who are already heartily convinced of immortality, Mr. Welldon's book will probably be sufficiently convincing, but we cannot imagine that those who are seriously in doubt about this awful matter will find their opinions much affected by the present discussion one way or another. The author himself confesses at the conclusion of his introduction that his argument leaves the doctrine involved in some uncertainty. "May I say," he adds, "that I do not regret it," and he explains, as if taking a leaf from the religious philosophy of Browning, "We are tested and approved by our attitude of belief and conduct in the presence of life's uncertainties." The book consists of five parts, three of which have a chapter severally, while one, "Evidences for the Belief," has two chapters. The other parts are, "Nature of the Belief," "Histories of the Belief," "Value of the Belief," and "Christian Amplifications of the Doctrine." Very admirable in the first of these is the definitions of immortality in a simple straightforward manner, without any of the subterfuges which are so common in the treatment of this subject, or triumphant arguments for this or that *pseudo* immortality of which no one has any doubt. The part discussing the history of the doctrine is less satisfactory, especially as regards the beliefs of the Hebrews, whose non-belief in immortality does not well agree with Mr. Welldon's idea that the belief is substantially universal. To the post-exilic Hebrews he attributes a belief in immortality far in excess of that conceded by more careful

scholars. With astonishing perversity, Job's, "I know that my vindicator liveth," etc., is taken as an expression of belief in a future life. As for "The Value of the Belief" we cannot but believe that Mr. Welldon's account of it is exaggerated. Certainly its historic value has not been identical with that ideal value which he elucidates. There are, as I have said, two chapters on the evidences. The first treats of the external evidences, from the universe, from God, and from man. There is much here that is noble and impressive, but more in the chapter on the internal evidences. Lastly we come to "Christian Amplifications of the Doctrine," and here our author is less satisfactory than anywhere else. He enormously exaggerates the clearness of Jesus in stating the immortality of man as man and his emphasis upon it. There is nowhere in the New Testament a statement of immortality so comprehensive as that in the *Wisdom of Solomon*, "God created man to be immortal and made him the image of his own eternity." Moreover when Mr. Welldon comes to the resurrection of the body, he shuffles in a very pitiful manner. His resurrection of the body is no resurrection of the body but of something quite different. Why the spirit should wait until the general resurrection for its investure with the "etherealized and glorified body" which will then rise from the dead, does not appear. We have here one more proof of the imbecility with which men of good parts are stricken when they endeavor to express the traditional dogma in the terms of rational thought, or to reconcile that dogma with a scientific conception of the world.

DEMOCRACY IN AMERICA. By Alexis de Tocqueville. Translation by Henry Reeve, as revised and annotated by Francis Bowen. With an introduction by Daniel C. Gilman, LL. D., President of John Hopkins University. Two volumes. New York: The Century Co., 1898.

The literature of international appreciation has its greater and its lesser lights. Among the lesser we have Taine's "English Notes," Bodley's recent "France," the "American Notes" of Dickens and such books as those of Miss Martineau and Mrs. Trollope relating to America. Of travelers from abroad, who after six weeks' travel have felt themselves qualified to "size us up" pretty accurately, we have had galore. Even a better sort have shown something of "a certain condescension in foreigners" on which Lowell made an appropriate comment. Of the greater lights Emerson's "English Traits" is one and Arthur Young's "Travels in France" is another, but the two most notable of all are De Tocqueville's "Democracy in America" and Bryce's "American Commonwealth." The latter is certainly much more serviceable than the former for the student of our present political and social conditions, but it may be doubted if it ever attains to the fame of its distinguished predecessor. This, however, has taken a fresh start from the vogue of Bryce's book. The two will long be bracketted together and will serve future historians with their most pregnant comments on two stages of our development which now seem much further apart than they will a hundred years hence. To De Tocqueville attaches the interest of a prophetic estimate of our democratic possibilities and nowhere better than in Bryce can we discover how far his prophecies have so far come true.

The present edition is a very handsome one. We could have wished that the notes of Prof. Bowen had been superseded by others from the hand of Prof. Hart or Dr. John Fiske or Woodrow Wilson. But the book is not a new book except for President Gilman's introduction, which is very interesting and valuable. It gives an excellent account of De Tocqueville, his travels in America, and the writing of his book, with some account of how his book has fared, to what extent his prophecies have come true and his judgment of tendencies has been made good. The plates of these volumes are those of the beautiful edition made by Sever & Francis, Cambridge, Mass, 1864, and that they have suffered so little from the use that they have had suggests a fear that the book has been more talked about than read. They are so beautifully printed by DeVinne that their general appearance is really better than that of the original edition. It should be a small library of American politics that does not contain this book standing side by side with Bryce's and Frederic Law Olmstead's "Cotton Kingdom." A bibliographical note advises us to use the form De Tocqueville instead of Tocqueville, the French and English usage. I remember that Wendell Phillips was very particular about this, stoutly preferring Tocqueville, but I do not recall his reasons and no *rationale* of the matter is given here.

J. W. C.

Kate Douglas Wiggin, if not the most profound writer among our short story tellers, is one of the best. Her "Timothy's Quest," "Polly Oliver's Problem" and others have been noted in NEW UNITY. We now have "Penelope's Progress," being extracts from the commonplace book of Penelope Hamilton, in her Scottish touring. The volume is fully equal to anything that Miss Wiggin has given us—perhaps, as a literary product, it is the best.

I am inclined to give you two or three extracts from Helen Choate Prince's "At the Sign of the Silver Crescent." "We may laugh as much as we please at the motion of an aura being visible about every individual; it cannot be denied that we all carry about with us an atmosphere of our own, which may be invisible to the bodily eye, but which is perfectly perceptible nevertheless." "The knowledge that she has made a sacrifice was with her, singing a low rippling melody, and keeping her heart young, and sympathetic, through all her petty trials." "How can a man love a woman whom he does not respect in the best sense? How can he feel that she is his true complement? That she will keep his ideal high and pure? That she will soften his hard qualities? That she can go hand and hand through life; helping him by her dependence on him, making him do his best to be true and brave and tender, a true gentlemen? That is what respect does."

E. P. P.

There are three kinds of readers: first, those who read to think, and they are rare; second, those who read to write, and they are common; third, those who read to talk, and they form the great majority.—*Charles C. Colton.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—There is no such thing as helping or blessing others except by becoming a medium for the Divine light, and that is blessedness itself.

MON.—We shall never know how good and beautiful a world we have lived in until we get away from it, and can get a glimpse of it with all our weariness and cares laid aside.

TUES.—The heavens beckon us onward, not away from earthly things, but through them into spiritual realities.

WED.—If the world seems cold to you
Kindle fires to warm it!

THURS.—In our meager speech we ask him, and he answers in his own;
Vast beyond our thought the blessing that we blindly judge is none.

FRI.—The best things any mortal hath
Are those which every mortal shares.

SAT.—Can I yield you blessings? says the friendly heart;
Fear not I am poorer though I much impart.
Wherefore should you thank me? giving is my need;
Love that wrought none comfort sorrow were indeed.

Lucy Larcom.

The Golden Side.

There's many a rest on the road of life,
If we could only stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope
And whose beautiful trust ne'er faileth,
The grass is green and flowers are bright,
Tho' the wintry storm prevaileth.

Better to hope tho' the clouds hang low,
And to keep the eyes still lifted,
For the sweet, blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning.
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There's many a gem in the path of life
Which we pass in idle pleasure
That is richer far than a jeweled crown,
Or the miser's hoarded treasure.
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

—*Unidentified.*

A Faithful Boy.

A few years ago a large drug firm in New York City advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him: places all full. Besides he is too small."

"I know he is small," said the women: "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy: he wasn't bigger than a pint of cider." But, after consultation, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protègè busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me to, but I thought I might as well be doing something." In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets; and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied, "You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages: he is willing and faithful."

To day that boy is a member of the firm.—*Presbyterian Banner.*

How the Lark was Made to Sing.

A man was going through a bird fancier's place, and was examining with interest a fine collection of larks. He noticed one very quiet and sad-looking at the top of the cage, and asked the keeper what was wrong with it. "Oh," was the reply, "it is going to die. It has never sung since we have had it."

"Ah, what price do you put upon it?"

"Oh, sir, if you want a bird I would not recommend that one. It has never whistled a note since it has been here."

"But what do you want for it?" he asked. A price was stated, and immediately the bird was bought.

As its purchaser took it away he said to himself, looking at the bird, "If you can sing I will make you." He tried sugar, different kinds of seed, and shifted the cage from one situation to another, but it was of no use; the bird remained dumb. At last he said, "I have only one more resource." He took the bird out to the green fields, and opening the cage door, said to it, "Now go! You are free." The bird at first looked curiously at the door, as if it could scarcely realize that it was free, then looking up at its owner seemed to say, "Am I really free?" then it spread its wings and flew away, and as it mounted higher it opened its mouth and sent forth a perfect flood of song.—*Open Door.*

Little Dick—"Papa, didn't you tell mamma we must economize?" Papa—"I did, my son." Little Dick—"Well, I was thinking that if you would get me a pony I shouldn't wear out so many shoes."

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"The World is my Country; To do good is my Religion."

UNITARIAN.—Miss Lilian Freeman Clarke of Boston, having satisfied the Committee on Fellowship of her fitness for the Unitarian ministry, is hereby commended to our ministers and churches. W. L. Chaffin, Chairman. D. W. Morehouse, Secretary.

A Badly Neglected Field—Great Opportunity for Philanthropists.

Jesus' saying, "By their fruits you shall know them," is the universal test of any religious movement that challenges the world for a hearing. The same test is put to the hypothesis of philosophy. LaPlace's Nebular Hypothesis, Kant's Critique, Fichte's Science of Knowledge, Schilling's Transcendentalism, Emerson's Idealism, Darwin's Evolution, Weisman's Germ-Plasm, one and all are subjected to the same rule. Now, the liberal religious movements of our day are judged by the same standard. "Are your independent churches doing as good work as the sisters of charity?" "Do your liberal ministers go among the poor and needy like the missionaries of our city missions? or the dwellers in our social settlements?" Now what are we to say to these searching questions? I want you Unitarian, Universalist, and Independents to answer.

That we are in the midst of a transition period, there can be no doubt. That great efforts are being made to ameliorate the condition of the city poor is equally true. That much more serious efforts must be made is apparent. But in all this talk and effort, we are neglecting the country poor. I live in a southern state—am a southern peasant farmer, and work for the general good of my neighborhood. I see every year that we are becoming poorer and the struggle for existence harder. Let me roughly sketch a realistic picture. I went to see a neighbor yesterday. There was no chair or other furniture. Two pine boxes for chairs, a pine board bed and table with a poor cook stove constituted the entire outfit. There is sickness in every family—indigestion, dyspepsia, malaria, slow fever, etc. Why? Go to a table at meal time. You will see thereon, fat meat fried to cracklings, corn bread burned to death with soda and fire, black coffee made of the cheapest grades; there is an occasional variation with sweet potatoes and cabbage. These women do not know how to cook. Next, they nearly all use snuff and tobacco. Mothers give their babes snuff sticks to play with; and I know of a number of cases where they spend twenty dollars a year per family for snuff and tobacco; and only twenty-five cents a year for school books.

The community with which I am best acquainted, paid $90 last year for school purposes, $25 for church purposes, and $400 for snuff and tobacco.

The sickness comes from carelessness and ignorance. They are a harmless, kindly people, and willing to learn. People from anywhere are received cordially and treated with uniform kindness.

Are there not a few kindly disposed people in the north, who have means and leisure who would come to some of these localities, and become ministering friends to these people? I should like to correspond with any such. A great and open door stands inviting the willing heart and skilled hand. I speak of the peasant farmer and the hired farm hand.

There are many thrifty communities in the south, but how long will they remain so with cotton at four cents a pound—a goods sale at the average store, at war prices? J. W. CALDWELL.

Craig's Mill, Ark.

Books Received.

The Big Front Door, by Mary Leonard. Thomas Y. Crowell & Company. $1.25. Miriam, by Custer Kobbe. Thomas Y. Crowell. $.50. Looking Backward, by Edward Bellamy, with an Introduction by Sylvester Baxter. Houghton, Mifflin & Co. $1.00. The Prayer Book and The Christian Life, by Charles C. Tiffany, D. D. Charles Scribner's Sons. $1.25.

A Beautiful Birthday, Gift and Holiday Book.

The Publishers of the NEW UNITY have just issued a beautiful book, very suitable as a Birthday or Holiday present. The critics of the Chicago *Inter Ocean* and *Chronicle*, who have seen the first copies from the press, thus describe it:

[Chicago Inter Ocean.]

"Flowers of Grasses"—Verses by Juniata Stafford. (Chicago: Alfred C. Clark & Co., Publishers. This charming little volume, daintily printed and bound in soft birchbark cover, brings to us the sweet breath of field and meadow. And the verses which it contains fitly add to the pleasant impression given by the outward form of the little book. They tell of nature and nature's beauties, of soft airs and rippling brooks, and they do more, for they show to us the lessons which the beautiful things of God's creation have for every one of us. In this, even more than in her smooth and rippling lines, do we read this writer's title clear to the name of true poet. For the heaven-conferred mission of the poet is to interpret nature and life for the help and instruction of mankind, since most of us, our sight uncleared by heavenward glances, cannot read the divine message. As a specimen of Miss Stafford's graceful versification we quote two stanzas from her wreath of "Birthday Verses," one for each month in the year, a charming idea:

March.

All the brown twigs are stirring within;
Winter has surely gone past!
Wrappings of tree-buds are stretching quite thin—
Springtime is nearing at last!
Color and gladness are coming this way—
Listen, dear heart, while I sing!
Here is my gift for your beautiful day;
Love and the heralds of spring.

October.

Gentian, in this restful place,
In this quiet hour,
Speaking with a holy grace
Word of sky and flower,
I will bear you in my hand
As a birthday token;
Help my friend to understand
Love and peace have spoken.

A Book of Thoughtful Verses.

[Chicago Chronicle.]

"Flowers of Grasses" is the fanciful title given to a small collection of verses by Juniata Stafford, a lady of Chicago, pleasantly known in periodical literature. Some of the collection are occasional verses, and carry the stamp of such, but others are of more general nature, and in each of these there is always some germ of thought that is clearly, often very felicitously worked out. The "Song of the Weeds" enforces a wholesome and suggestive lesson of the usefulness often, perhaps always, subserved by even the humblest and apparently most useless things, and it is musically embodied in flowing verse.

Much of the verse is cast in well-used forms, but much of it also is molded into unusual metrical forms, some of them very daintily and musically handled. The sentiment of all alike is finely feminine and refined.

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The Twc Paths.

"The Two Paths," by Marie A. Watson, just issued, has been pronounced by an able critic as an exceedingly interesting story, aside from its metaphysical aspect. The plot is strong and in many respects unique. The power of thought, especially the image-making faculty, and the ability to project this image is shown to be a two-edged sword. A student of occultism uses this power for a selfish end, and comes to grief at the hands of his would-be victim, who sees him in a dream, and believes that his astral form is the man in his physical body. The occultist is later found dead in his own apartment, while the young woman declares that she killed him in self-defense at her bedside. The heroine falls into a trance. Her soul loosened from the body has strange experiences in other realms. These she relates, upon returning to consciousness, to her friends. There are plenty of other incidents in the story, and a chapter on "The Ideal Marriage" is strikingly original, if nothing else. The book serves a useful purpose in illustrating the power of thought when exercised by one individual upon another, and also defines the use and abuse of such phenomena. Sent post-paid on receipt of price, 50 cts. Bound in cloth.

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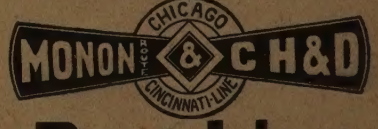

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